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WHAT THE DEFEAT OF TURKEY MAY MEAN TO AMERICAN MISSIONS

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For centuries the Turkish Empire has been a brutal enemy of Christianity. Only the Apocalypse of John can properly express the horror felt by the Christian world at its atrocities in the name of religion. And now its grip upon Europe is broken! The prayer of thousands of Christians is being answered! The joy of the Seer as he foretold the fall of the Beast and the Harlot may not yet be fully ours, but we can already see that Turkey can never again be the archenemy of Christianity. Dr. Barton's sane and comprehensive exposition of what the triumph of the Balkan states means to American missions is born of missionary statesmanship.

We say "American missions" because Christian work in Turkey was begun nearly one hundred years ago by American missionaries who have practically held the ground since. The American Board of Missions at Boston sent its first missionaries to that country in 1819, and since that time has maintained there a large and effective force. The Presbyterian Board, after its separation from the American Board, continued the work in Syria, and the Dutch Reform Board in Arabia, while the parent board has maintained the work in the rest of Turkey, including Macedonia.

The missionary problems of Turkey gather about, and chiefly spring from, Mohammedanism. For that reason they differ from those of any other country. These problems are especially intensified when the government is Mohammedan, and when all the forces of the government can be brought to bear to prevent Moslems from becoming Christians and to make difficult the establishment and continuance of Chris-

tian institutions. As Mohammedanism is the principal religion of the Turkish Empire, and as it is the basis of the government of Turkey, it can readily be understood that it figures largely in the discussion of missions in that country. In order to a clear understanding of the mission question, we shall need to consider a few of the restrictions which the national religion of Turkey imposes upon the work.

Mohammedanism denies the brotherhood of man. It draws a clear distinction between the followers of Mohammed and those who do not accept him. This was so at the beginning under Mohammed, and has been religiously perpetuated by his followers. The two expressions "Islam," applied to the faithful, and "Giaour," applied to all others, mark in the Mohammedan mind the distinction between the saved and the unsaved, between those who have all right and all privilege by virtue of their faith, as over against those who have no rights and no privileges except as the faithful may benevolently grant.

The Mohammedan's attitude toward non-believers is that of self-satisfied arrogance. This statement is made with reference to the rank and file of the Mohammedan body, uninfluenced by western learning and contact with western nations. Even in these latter cases, however, one does not need to confer long with a confirmed Mohammedan to discover that he regards himself as the only chosen son of Allah.

By Mohammedan custom and by the laws of Mohammedan countries, every endeavor is made to guard the Moslem from entertaining Christian ideas, or from putting himself into a position where his faith might be endangered. Within the last few months, as the Bairam fast was approaching, the Mohammedans in authority, recognizing the tendency among their own followers toward a laxness in the practices of their religion, published in the Mohammedan papers of Constantinople warning against Moslems showing any laxity in their strict observances of the demand of the fast. Severe threats were connected with this warning. The Mohammedans even go farther than this and declare that it is impossible for one who has once been a good Mohammedan to become anything else. Their claim is as uncompromising as the severest tenet of Calvinism on the perseverance of the saints.

Mohammedanism has, from the beginning, consistently opposed modern and general education. History has shown that a Mohammedan who has become versed in the education of the West has not the same enthusiasm for his faith or the same hatred of Christianity that he would have had he

not thus been contaminated. In the interest, therefore, of a pure Mohammedanism, and of the maintenance of the faith unshaken, it has been necessary for the Mohammedan governments of the world, and especially of Turkey, to prevent the inroads of modern schools.

A Mohammedan government must maintain its traditional form and use its forces for the protection of the faith. This has been the consistent policy of every Mohammedan government from the beginning, the Moslems well recognizing the truth of the statement voiced by Lord Cromer when he declared that Mohammedanism can never be reformed, because if it should be reformed, it would at once cease to be Mohammedanism. The forces of the government, therefore, in all departments have been organized for two distinct purposes: first, the maintenance in its purity of the Mohammedan faith, and second, the administration of the government. If one of these purposes is to be sacrificed, it is always the latter rather than the former.

Mohammedans must necessarily, under the tenets of their religion, oppress and suppress the development of womanhood. It is impossible for one holding the Mohammedan faith to give to woman that place in the home and in society which is her rightful inheritance. The treatment of women by Mohammedans is too well known to require enlargement here.

Mohammedanism has maintained the cholera-center for Europe and Asia for eight hundred years, from which this dread scourge spreads to the whole Mohammedan world. Mecca, the

sacred city of Islam, has been the source of cholera, and is today more dreaded than any other scourge-center in the whole world, and it is wholly unapproachable because of the restrictions the Mohammedans place upon their sacred city, preventing the approach of those who could remedy this curse. These conditions will necessarily prevail so long as trained physicians are prevented from entering that scourge-stricken belt, and from wiping out the curse at its fountain-head, as they were permitted to do in China when the bubonic plague threatened the whole civilized world. Under the burden of this scourge must the world rest until this plague-spot can be cleansed.

The above statements indicate some of the difficulties under which missionaries in Turkey have labored during the ninety years of their occupancy of that country. In spite of these, many of the difficulties have been so far overcome that schools in great number have been established throughout the country, culminating in colleges, technical and industrial schools located at the great centers of population and influence, and from one end of the empire to the other. Not less than fifty thousand of choice youth, both girls and boys, are today studying in Christian schools, established by American missionaries, and attended by students from all races and classes in the empire. In spite of the fact that all who have received a liberal education have been more or less under the suspicion of the old Turkish officials, the fact remains that when Turkey set about to introduce a new régime, and to establish constitutional government for the entire empire,

they readily acknowledged their indebtedness to these American institutions, declaring that had it not been for the work of the American Christian college in Turkey, constitutional government could never have been established.

These schools have been loyal to the government in spite of the charges frequently made that they have fostered sedition. A few months ago, the grand vizier stated to the United States ambassador, in denying a request for the legal transfer of a site purchased in Albania for a future mission plant, that the reason for the refusal was that very soon the mission would build upon that plant a Christian school, and he added: "Christian schools in the empire have been hotbeds of sedition." The ambassador answered by asking the grand vizier to point to a single instance where a case of sedition had been traced to an American college or school, and the grand vizier, after considerable hesitation, declared that he could not recall a single instance. The ambassador then said: "Your Excellency is perfectly aware that within the last few months hundreds of young men have been taken from your own national schools in Constantinople and either put to death or sent into exile for sedition. Is not this clear evidence that the American schools are more loyal than the schools of Turkey controlled by the government itself?"

The conditions as set forth in the preceding statement lead us to the consideration of the great changes that necessarily will confront American missions in Turkey as the outcome of the Balkan War. Some of these may be briefly stated as follows:

1. The war has released more than seven millions of people, some of whom are Moslems, but most of whom are nominal Christians, from Moslem government and control. Macedonia and the islands of the Aegean Sea, that have been held in the iron grip of the Mohammedan ruler on the Bosphorus, will now be free to develop their own educational and religious institutions; to establish and promote new forms of industry, and to develop themselves along lines in harmony with their own aspirations. At the same time, not only will the entire country be open to the missionary but his services will be sought.

2. As a part of the above statement, but worthy of a separate paragraph, is the fact that the Albanians, numbering something like two millions of souls, ambitious for modern education and for national unity, and eager for the privilege of looking into religious questions, will be, and even already are, emancipated from the oppression of the Turks. During the last few years the Albanians have shown a wonderful desire for internal development, and at the same time they have met with unusual and persistent opposition on the part of Turkey. All this will now be removed, and the missionaries to the Albanian will be free to develop schools and establish and enlarge their institutions, while the Albanians will be exempt from the heartless persecution which has been aimed at crushing their spirit, and making them subservient.

3. The present war has proved, not only to the world, but to the Mohammedans themselves, that Moslem rule

can never meet the demand of the twentieth century. The gradual elimination of Moslem governments, and the decrease of Turkish territory, cannot but demonstrate to the Mohammedans of the country that in order to maintain their government at all, there must be radical changes from within. The thoughtful Moslems note the fact that Morocco has passed under Christian control, and that Persia is no longer independent, and now they see that Turkey has lost Tripoli, followed by the loss of Macedonia. As Mohammedan government is primarily and fundamentally religious, this cannot but cast doubt into the Moslem mind, as to the capacity of Mohammedanism to furnish an adequate religious motive for the safe administration of a Mohammedan state. As they have watched the rapid development of Bulgaria, under independence as compared to Macedonia under Moslem rule, it is impossible even for the most bigoted Mohammedan not to draw the conclusion that education is necessary for the safety and stability of the state. When we consider these facts, we must bear in mind that for Mohammedans to entertain such modern ideas is for them to be heretics of the worst kind, viewed from the Mohammedan standpoint. We can thus realize what all this means to the future of Mohammedanism in Turkey.

4. The present war has manifestly impressed upon the Mohammedans the difference which they had already begun to realize between nominal and true Christianity. The allied states at war with Turkey are nominal Christian states whose declaration, at the begin-

ning, that this is a religious war, has made a most unfavorable impression upon all Moslems. On the other hand, scattered throughout the Turkish Empire are some four hundred Protestant Christian missionaries with tens of thousands of Protestant Christians, who are living pure, unselfish, Christian lives, and who have made already a profound impression upon Mohammedans as to what real Christianity means.

5. The present situation is deepening the division begun some time ago among Moslems as between the Conservatives and the Progressives, between the fanatical and the thoughtful and more reasonable. The Progressives inaugurated and put through the Young Turk movement, which resulted in the overthrow of the old order. The Progressives have been foremost in the organization of new Turkey, and in the endeavor to establish upon a firm foundation constitutional government. The Progressives have been eager for a general educational system that should cover the entire empire and compel all classes to send their children to school. These have been charged by the Conservatives with being non-Moslem. There is no doubt that the present war and the outcome thereof will increase the number of the Progressives as well as their progressiveness.

6. The present conditions in Turkey have raised serious inquiries in many Moslem minds as to whether Islam is the only religion, or even if it is the best religion for the individual, for society, and for the state. Indications are coming from every part of Turkey that the thoughtful Mohammedans are

looking seriously into the subject of religion, and are more ready than they have been for centuries to ask, "What is Christianity and what does it promise?" It would be most unwise to publish details, because of the alarm it would create in Turkey, but they are facts nevertheless, showing that underneath the apparently undisturbed surface of Mohammedanism there are running deep and strong counter-currents of tremendous significance.

7. To meet these conditions and to respond to the inquiries which are already rising on every side and which must rapidly increase, great and powerful Christian institutions already exist, widely scattered throughout the empire. There has also been created an extensive literature, both educational and religious, now widely circulated and widely read, and which can be at once largely extended to meet the new conditions. Printing presses are in operation, their number having been greatly increased at the opening of the new régime under constitutional government, and can now be put to immediate use to meet the inquiries of all classes in Turkey now arising and that must continue to arise. At the same time there is a large, trained native force educated in the Christian institutions, ready to assume positions of unusual influence and power in meeting the new situation. The colleges and normal schools for both men and women have been preparing the teachers who can step into positions opened by the government for the training of Moslems. These teachers are already in demand, and the educational institutions that produced them are capable of great

expansion; in other words, the plant is established and the missionaries already hold strategic positions, beginning at the capital. They have a trained force already in the field and are ready to meet the new demand.

It is a significant fact that the missionary societies which, toward the beginning of the last century, began work in Turkey are those which preach, practice, and teach Christianity in its simplest form. They practice no ritual that cannot be changed to meet any new condition demanded by local circumstances. They use no pictures or images in their worship. Repeatedly thoughtful Mohammedans have said to the Protestants of Turkey that there is little difference between the Mohammedans and the Protestants, the only difference being that which gathers around the acceptance of Mohammed as the prophet of God and Jesus Christ

as the redeemer of men. The position has already been reached in Turkey where Protestants and Mohammedans can calmly discuss the differences which separate them. The humanitarian measures carried out in Turkey during the last fifty years, and especially at times of great stress and strain, have demonstrated to the Moslems what true Christianity means. The Christian hospitals have been a mighty force to this end, and are now widely patronized by Moslems as well as Christians. All this has prepared the way for the new situation which must necessarily confront the Christian worker in that great empire and the church at home. Everything is ready for advance. The barriers between Moslems and Christians have been lowered, and in places are crumbling. It is a situation which demands the attention of the Christian world.

THE BEGINNINGS OF A NEW CATHOLIC UNITY

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A little less than sixteen hundred years ago the Council of Nicea undertook to give unity to a state religion. The sudden accession of the church to power after two centuries and more of persecution had resulted in theological acrimony that threatened the peace of the empire. The immediate result of the council was a creed which sought

ecclesiastical unity through the use of terms which assured the exclusion of theological nonconformists. The ultimate result of the creed was beneficial, in that it sank deep into the heart of Christianity the indomitable belief that the salvation wrought by Christ was wrought by one who was very God of very God. None the less the council